

From the Author

424

SUNDAY SCHOOLS, recommended.

A *1500/224*
S E R M O N,

PREACHED at the CHAPEL, in STONEHOUSE,

Near PLYMOUTH, in the COUNTY of DEVON,

On SUNDAY the Twenty-second of October, 1786,

B E F O R E

The SUBSCRIBERS to a SUNDAY SCHOOL,

LATELY ESTABLISHED IN THAT PLACE,

By JOHN BIDLAKE, A. B.

MASTER of the GRAMMAR SCHOOL, PLYMOUTH.

Price ONE SHILLING.

The Profits arising from the Sale of this Sermon, will be applied to the
Fund of the above Charity.

PLYMOUTH:

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M DCC LXXXVI.



To the RIGHT HONORABLE
The Countess Dowager Ferrers.

M A D A M,

THE annexed discourse, which your Ladyship has been pleased to honor with your Patronage, was composed at a very short notice, and amidst a variety of indispensable occupations; which, it is presumed, will be considered, as some apology, for its defects. Having been warmly solicited to make it public, I have complied with the entreaties of my friends; from an idea, that the Sale may be productive of emolument to the Society, which it was designed to assist. But I have too often, in secret, felt the conscious blush of error, on a mature retrospection of my performances, to venture into the world, without some apprehensions for its success

cess. I flatter myself, however, it will receive that consequence from your Ladyship's protection, which it may want, in itself.

The friendship, with which your Ladyship has been pleased to honor me, and the condescending and flattering manner, in which you have accepted the patronage of this effort of my feeble abilities, call for the sincerest expressions of gratitude. That your Ladyship may long continue to display those distinguished virtues, with which you have ever adorn'd your exalted station, that you may long remain as happy, as you are good, and as beloved, as you are eminent, is the ardent prayer of

Your Ladyship's,



most obliged and obedient humble Servant,

PLYMOUTH,
Nov. 15, 1786.

JOHN BIDLAKE.

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*Inasmuch as ye have done it unto one of the least of these
my Brethren ye have done it unto me. St. Matthew's
Gospel, Chap. XXVth. Part of the 40th Verse.*

THE chapter, from whence the text is selected, is no less remarkable for its sublimity, than for the importance of the information, which it affords. It represents to us, in the most striking and pathetic manner, some of the events of that awful day, when the innumerable race of rational beings shall be called to a strict account, for the application of the several talents committed to their management; for their moral improvement, and their social conduct.

There is, however, no minute, or circumstantial description of the events, which are to happen, at that solemn period. We are only told, in general terms; that the righteous will be separated from the wicked; that the good shall

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shall enter on the fruition of the most perfect and permanent happiness ; that the unrighteous shall be condemn'd to inconceivable and eternal misery ; shall, for ever, be secluded from the contemplation of infinite wisdom, and the enjoyment of infinite goodness ; that whilst the seat of the blessed shall resound, with the joyful and triumphant acclamations of beatified and glorious spirits, the dismal regions of the wicked shall for ever echo with the sighs of despair ; sighs, which shall not pervade the ears, nor awaken the compassion of unsatisfied justice. For after all that sceptics may object, after all that human reason has to offer, notwithstanding all the uncertain and fond hopes of vice, there is a strong presumption, that the condemnation of the wicked, is to be as eternal as the happiness of the good ; since in this very account of the final decrees of punishment or reward, there is not only an opposition of ideas ; but even of terms.

In this awful period, however, virtue is to receive a certain reward. *For the king shall say to them on the right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the World. For I was an hungered, and ye gave me meat ; thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick and ye visited me ; I was in prison, and ye came unto me.** But

* St. M. G. Ch. 40, V. 34, 35, 36.]



But because true benevolence knows no consciousness of merit, in acts of goodness; since it operates from the instinctive feelings of an excellent nature: because it is sensible of no ostentatious motives; and because true christian charity, according to the Apostle's admirable definition, *vaunteth not itself, is not puffed up*;* therefore the good are here beautifully described as unconscious of the merit imputed to them. They exclaim: *Lord when saw we thee an hunger'd, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison and came unto thee? And the King shall answer, and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* V. 37, 38, 39, 40. After such a declaration pride, surely, has no reason to look down with contempt on the poor, dignified with the honourable title of the brethren of Christ. And shall not the selfish blush to turn aside from the needy, who are thus substituted, as the representatives of our best and most bountiful benefactor?

It is observable that, in this description, all the merit of virtue is ascribed to acts of benevolence; to cloathing the naked, and feeding the hungry.

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Whoever

* First E. of Cor. Ch. XIII. V. 4.

Whoever seriously considers the innate beauty, and the extensive advantage of christian charity, will not wonder, that this divine virtue should be selected, as a brilliant example of universal perfection. Our Blessed Saviour is not here immediately recommending any particular duties to our practice: he merely draws a prominent feature to convey an idea of an universal Character. Other acts of moral virtue may prove the highest source of intellectual satisfaction, of internal peace, or divine consolation, to each individual; but they only negatively profit the world. The humility of the modest, or the meekness of the peaceable, ultimately tend to the quiet and happiness of society, in their effects. But if we do no good to others, our virtue resembles the solitary duties of the hermit; it may be practised, with equal success, in the desert: it is even less than the righteousness of the Scribes and Pharisees, who still did some good, though on a principle of ostentation. Whereas, philanthropy is an active virtue, and a positive good; it runs on in an endless channel, always refreshing, like the cooling streams; or like the Sun it invigorates, it cheers, and pervades all nature; *and nothing is hid from the heat thereof.**

Indeed, it may reasonably be doubted, whether any virtues can exist, where good will to mankind is wanting: perfect they cannot be, and splendid they will never seem. For where benevolence is naturally deficient in

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* Psalm 15. 6.

the texture of the mind, or has not been duly cultivated, there must be an absence of every thing which is amiable. Other virtues will require a good principle to render them perfect, and lustre to make them pleasing. Many will lose their beauty ; and some their dignity. Many will want force, begun with languor and degenerating into selfishness. All will operate in a narrow sphere, and exist on a little scale. Patriotism cannot dilate ; nor friendship grow warm. The selfish man is the friend of none ; but on the benevolent you may rely : their own natural feelings, will secure you from injury ; and their own innate principles, will animate them to promote your advantage.

There is another reason why benevolence or charity, should be considered, by our Blessed Master, as the great outline of general virtue. Look over the whole arrangement and combination of created matter. Observe how it is disposed to produce universal benefit. Examine too the moral government of Providence, in the disposal of events, which concern mankind, and you will discover eminent traces of unexceptionable and unlimited tenderness. Is not the good of the whole, admirably connected and inseparable from the good of each ? Does not the Sun shine, and the Rain fall alike on all ? Does not the divine benevolence, act on a grand and comprehensive scale ? Is it not influenced by the most magnificent principles ? and may
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not that perfection be considered as the first excellence of man, which seems to be, as it were, the Soul of the divine operations? Consider too, what was the great object of a Revelation of the Divine Will. Was it not to unite all mankind under one common interest, under one universal parent, and by the reciprocal ties of mutual good will? To stretch Philanthropy to the utmost possible extent, to include even enemies within its boundless sphere? Is it not calculated to remove all narrow prejudices, and to enlarge all social virtues? And is not every page of its sacred compositions full of exhortations to universal love, and to unlimited benevolence? Does it in any instance interfere with the happiness of society? Does it attempt to gain votaries by conquest, or compel men to embrace its doctrines by violence? Does it endeavour to win you to any interest of its own? Or, does it draw you by any other influence, than the impulse of that heavenly spirit, which will fill the mind with all peace and joy?

As benevolence therefore is so excellent in itself, and so evident in all the designs of the Almighty Providence, we need not wonder that the Son of God should express the whole of virtue, in his character of the just, in the last day, by this amiable affection of the mind.

Philanthropy, however, owes much of its perfection to Revelation, which

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has enlarged its limits, extended its views, defined its degrees, and increased its objects. Human benevolence is heightened and finished to the last degree, and in the utmost extent, in the comprehensive scheme of Christian Charity.

Having thus far enlarged by way of comment on the text, I shall employ the remaining part of our time in considering, in the most concise manner possible, first, the motives, which should influence us to the practice of charity.

Secondly, The objects, and the manner of performing it.

And lastly, shall, by way of inference, recommend to you the institution, which is the occasion of the present meeting.

Mankind consist of two classes; such as are able to assist others, or such as are in want of assistance. It must be obvious to every one, who thinks for a moment, that the Almighty has so adjusted the nature of the world, that the abundance of one part may supply the deficiency of the other, and thus preserve the equilibrium of society. This idea is confirmed by the Christian Religion, which represents the rich to be the stewards of the Almighty, the instruments, and second means of his Providence; and it is
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a very fatal mistake to conceive, that the whole of our fortunes may lawfully be expended in supplies for luxury, for fancy, or amusement. Besides this we cannot employ money to a better advantage. Here avarice may procure a future interest, and sensibility, a present satisfaction. For after all, that imagination may conceive, after all the studied gratifications, which fancy may invent, no pleasures will be found so satisfactory or so exquisite as those, which arise from acts of benevolence. The exercise of this virtue will fill the soul with the same delightful sensations, the same settled composure and softness, which we experience from the effect of plaintive sounds. Like Music it will calm the perturbations, and restore the tranquility of the mind; for as the one is the agreement of sound and sense, the other is the concord of souls.

If therefore to feed the hungry, and to cloath the naked, to console affliction, and to alleviate pain, is a task pleasing in itself; it must come recommended to us with all the additional persuasion, which self-interest or self-love can give it. For the Saviour of mankind, who exhibited the most astonishing proofs of benevolence in his death and passion, for the salvation of the whole world, who has purchased for us all the hopes of eternal enjoyment, has recommended the poor to us, in the most pathetic and earnest manner. *Inasmuch (says he) as ye do it unto one of the least of these my Brethren,*

Brethren, ye do it unto me. And he has given us the highest encouragement, in the promise of rewards, the most exquisite in their degree, and permanent in their duration.

Will you not then attend to the recommendation of your best benefactor? of one, who died for you? Or will you not give a part to him, who has given you all? Recollect only, that every instance of unkindness to a fellow creature, is a refusal of your assistance to your most powerful patron; and a rejection of the bounty, which he offers you. Remember too the advice of the author of the book of Ecclesiasticus: *Never turn away thy face from any poor man, lest the face of the Lord be turned from thee; lest in the day of judgement, when a restitution and an account of your talents shall be demanded, ye be rejected with the tremendous sentence; Cast ye the unprofitable servant into outer darkness, where shall be weeping and gnashing of teeth.* V. 30.

Besides, the exercise of benevolence is not difficult, and in some cases, not expensive: for many of the useless luxuries of the rich, which they waste in wanton extravagance, or in thoughtless indifference, and the want of which they can neither feel nor regret, would be sufficient to cloath thousands of the naked, and to feed thousands of the hungry.

I am now to consider the proper objects of benevolence; as well as, the manner of relieving them.

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Charity,

Charity, according to the enlarg'd and comprehensive principles of Christianity, includes all the race of mankind, however separated from us, by laws or customs, by religion or politics. It does not divide us from the rest of the world, like the Jewish faith; with confined distinctions, with supercilious prejudices, or imaginary superiority; nor bid us, like the precepts of the pretended prophet of Arabia, pursue the unbeliever, with all the fury of enraged and bigoted enthusiasm, or sheath the sword in the bosom, which we should rather teach to throb, with the joyful tidings of peace. It seeks no empire over the minds of men, than that of righteousness and love. It bids us, bind up the wounds of the unfortunate stranger, or the perverse infidel; and gain over the hearts of unbelievers, by all the graces of gentleness and mild persuasion. It has gone beyond every system of Ethics, which philosophy could invent; or the unenlighten'd dictates of humanity inspire. It teaches us, that no enmity is to rob mankind of our affection, that we are to subdue no foes, but by the influence of forgiveness and love.

The only distinction, which the Christian Religion teaches us, is the preference of virtue to vice. We are to love the good, and to pity the wicked. But whilst we are to embrace the righteous, with a cordial affection, we must still be the friends of sinners; we must endeavour to reclaim them

them with winning mildness; and stretch the friendly arm, lest they sink into the abyss of sin; or the waves of everlasting death should overwhelm them.

In the more confined connections of life, and social intercourse, we should remove all the pain, and relieve all the distress, which we may chance to view; as far as our power will extend. And here industry will claim our first attention, as good citizens; and infirmity as men. When the poor have done all to deserve praise, to shun want, and to serve the public, they must have an equitable, as well as, a natural demand on the opulent. And it must become the duty of those, who can assist their fellow creatures, the brethren of their great Redeemer, to do it with the most complying cheerfulness; to restore those to prosperity, whom unforeseen calamities have reduced; to push those forward in the world, who love industry; and to reward and encourage the daily labours of those, who deserve well. Imbecillity will likewise claim a particular attention. The infirmities of age, the strokes of disease, or natural incapacity must call for instant assistance; and we must alleviate that pain, however produced, which no advice or caution can prevent.

As far as it is in our power, we must encourage virtue; and do all,

that is christian and reasonable, to discountenance vice. But when the unfortunate are visited by unexpected calamities, it is then often too late to reclaim error; and immediate necessity will demand immediate relief.

We are to do all the good, that we can. The field of charity is boundless; and therefore we must husband our talents with the utmost care. We must be cautious to give judiciously, lest we should bestow that bounty on the undeserving, which we may want for merit; lest we should encourage the indolence of the negligent, the profligacy of the dissolute, or the pertinacity of the abandoned.

But our charity is not to be confined to alms only. Money will remove instant distress; but frequently will not prevent future misconduct. Necessity is often produced by vice or improvidence. In such instances, our property will do but little; we must impart our prudence, if possible, to those who want it. We must counsel the incautious; we must reprove the negligent; we must instruct the ignorant; support the doubtful; console the afflicted; and encourage the penitent.

There is another kind of good, by which we may assist our fellow creatures; by our patronage and protection. And here, innocence and youth
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will have the most irresistable and urgent demands, on our compassion. We must do all in our power, to preserve them from pollution, from oppression, and from temptation. The condescending advice and patronage of their superiours is often of the highest incitement, to the industry of the poor, to the virtuous conduct of the youthful, and to the reformation of the erroneous. Men will be encouraged to walk in the paths of virtue, when it leads to honour; but that mind will soon grow ~~abject~~, which feels neglect: and they will lose half the pleasure of virtue, in this world, who have none to encourage their endeavours, to applaud their conduct, and to reward their constancy.

Another instance of charity is to afford mental light, to the uninformed. We, who are well instructed, should teach the ignorant. We should lend them our abilities, as well as our money; for that will indeed afford a temporary support; but not all the mines of Peru can supply the deficiencies of ignorance. Above all, we should shew them the light of the Gospel; and teach them the knowledge of Salvation. In imitation of our Blessed Master, we should give sight to the blind, and light to them, *that sit in darkness, and in the shadow of death.*

One of the most essential acts of charity, which we can perform for our
fellow

fellow creatures, is to prevent crimes, and their unhappy consequences. With this view was the institution plan'd, which I have now to recommend to your assistance; a design for which the world is much indebted to its first inventor; which reflects the highest honour, on the humanity of its patrons, in this place; who, I am convinced, from my own personal knowledge, have adopted it with the most disinterested views; and are resolved to pursue it with the most determined perseverance and laudable alacrity.

The institution of Sunday Schools is intended, to promote religion and sound morals, to reform the lower ranks of mankind, to inspire them with a love of industry, and to correct the profligacy of the age. A design so commendable as this, it might be imagined, would meet with no opposition: objectors however there are, though few. But alas! there ever will be objectors to every good design, in this imperfect state! Some will be influenced, by the pride of singularity; some will ever love money better than men; some will be too proud to adopt, what they have not proposed; some will enter into no schemes but those of self interest; some have nothing to spare, but for the gratification of their own pleasures; and some cannot feel, for the wants of the world.

I shall endeavour to remove an objection, which has been offered to this
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new scheme ; and shall then point out to you, the advantages, which it is likely to produce.

It has been urged, that the inferior ranks of men may be rendered useless to the community by too much refinement, that by giving them information you raise their notions, above the servile occupations of life.

This idea, though plausible, is highly illiberal.

But it is to be observed, that morality can never be prejudicial to any society ; on the contrary, we have a divine authority as well as the consent of reason to say, that *righteousness exalteth a nation*. And they must be very little acquainted with the nature of education, who imagine, that occasional instruction, communicated by intervals, and that only consisting of the first rudiments of knowledge, will make men too wise for menial employments. But suppose, on the other hand, that you accidentally discover the first ^{pleasing} dawn of literature to latent genius ; will not the effect be the most to yourselves, and useful to the public ? And may it not highly return the obligation in the future display and expansion of its natural powers, thus assisted. May we not—for why should not imagination be allowed to indulge herself in such pleasing speculations—may we not hereafter fit under the spacious branches of the plant, which we have nourished and rear'd ?

rear'd? May we not enjoy the refreshing shade of that luxuriant foliage, which we first taught to shoot, and shelter'd from the storm? It frequently happens too, that many of the lower order of men labour under considerable inconveniences, from the want of instruction; and we must be void of humanity, as well as religion, if we wish to seclude those from the comforts of life, who possess so few of its conveniences. Is it our duty to keep ignorance still in darkness? shall we not rather impart our light unto men, and *teach them to glorify our Father, which is in Heaven?* Shall we, who have enjoy'd the light of the Gospel, intercept its brightness; and cast a shade on others? When God has said; let there be light, in the intellectual world, as well as in the natural Creation, shall we keep it in utter darkness? shall we greedily drink the copious streams of knowledge; and churlishly refuse them to the thirsty? shall we imbibe instruction to profit ourselves, only; like those unpleasant substances, which absorb light? or, like the glorious luminaries of Heaven, shall we reflect the rays, which we receive?.

That you may perceive the advantages, which may arise from our plan, it will be necessary for you to turn your eyes, on the miserable depravity, the deplorable ignorance, and the wretched profligacy of a great part of Mankind. Consider this and remember, that a similar occasion drew tears from the greatest Philanthropist, which the world ever saw. I do

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not wish to amuse you, with complaints of the degeneracy of the age: but there are facts, which cannot be denied. Whilst too many of the higher ranks are lost in vanity, or distracted by dissipation; too many of the lower are abandoned to the pernicious pleasures of intoxication; which disqualifies them for industry and compels them to seek a precarious subsistence, by dishonesty. The Sabbath, the most excellent of religious institutions, and the most beneficial in its effects to men, is by the one neglected, and by the other profaned. Hence the children of the poor are frequently left, to all the consequences of ignorance, idleness, and vice; are never awakened to a sense of their duty in life, or to the expectations and dignity of their moral nature; to the excellence of virtue, and to the promises of a future World. Now contrast the scene. Observe in our institution, innocence snatched from perdition. Behold those children, instructed in the truths of Salvation, who were abandoned by their vicious parents; or neglected by their illiterate ones. Behold those taught to praise and worship their great Creator, who would else, perhaps, be suffered to profane the Sabbath, to wander in ignorance, or be left to the influence of Vice. Behold praise, issuing from the mouths of those infants, who had learnt only profanation and curses. Behold the great Creator glorified (in the language of Scripture) *even by babes and sucklings*. Behold those children presented to the pub-

lic service, who would, in all probability, have been abandoned to wretchedness, to guilt, and to ruin.

The frequent execution of criminals, their abandoned and senseless conduct, their excessive and lamentable ignorance, call loudly on humanity, to prevent (if possible) the miserable effects of vice. Now, when can we begin, with a better prospect of success, than in the infant state of mankind; when the natural docility of that season of life, renders them most fit for instruction; when vice is not strengthened into habit; when the mind may be moulded to any shape, and there is room for the most amiable prepossessions. The impressions of Religion are too forcible to be defaced, where they are formed at an early period. Sin can never triumph over a well formed mind; but by gradual approaches. So excellent and so durable is the influence of early wisdom! But the effects of habitual and confirmed vice are so obstinate and inflexible, that frequently no conviction will be sufficient to deter the abandoned sinner; no persuasions to reclaim him. Could you excite in him a just sense of his error, he will awake only, like a man in a lethargy, to sleep again.

By instilling the principles of religion, into the mind of youth, you lay the best security for the public welfare; you make those a blessing to society,

ciety, who would else prove the pests of it. There is no better protection for the public, than the good principles of individuals. The terrors of the law will be ineffectual, whilst there are modes of evading them; and in many instances, they cannot secure you from villainy. But the law of the Lord, the light of conscience, improved and cultivated, will preserve your property from depredation, and your persons from violence. Vice first brings men to want, and necessity makes a trade of dishonesty. Whips or gibbets will excite feeble terrors in those, who else know not how to live; and therefore do not fear to die. But in a virtuous and well instructed nature, you may place confidence; the fear of the divine laws, their invincible abhorrence of guilt, and their improved sense of its turpitude, will prevent the perpetration of those crimes, which the laws may indeed chastise, but cannot always obviate. Their penalties are not nicely calculated to reform vice, or to make those good, whom they may chance to punish. You can only hinder depravity from transgression, while your property is watched, or your person guarded. But by supplying men with religious information, by cherishing their good principles, and awakening their consciences, you set a perpetual watch over their souls: fearing to wound their own feelings, they will never injure you. The fruits of ignorance are, *envyings, seditions, murder*; but *the fruits of the spirit are gentleness, goodness, meekness, temperance.*

It is no difficult thing, to read the different fate of the instructed and the ignorant. The former, set out in life with good principles, which serve to preserve them in its most dangerous seasons; and experience soon confirms that choice, which wisdom first inspired: they live respected and die honored. On the other hand, the ignorant are insensible of the excellence of a moral conduct; they want experience to preserve them, from the contagion of bad examples; they know not their duty; for how shall they know, as the Apostle says, without a teacher? they become the prey of malignant passions; they sink into the arms of vice; they end their course in a premature fate; cut off by early disease; or paying the tribute of Justice in a wretched banishment, or a shameful death.

Will you not snatch such from destruction; from temporal misery, and from everlasting death? Consider, that many of the children of the poor, are too often abandoned by their thoughtless parents, at their very entrance into the world. To save such from ruin, must surely be a glorious object; to save such is the intention of our institution; a design which Angels may delight to view, and at which, all Heaven may rejoice. The best service we can render mankind is to save their souls; and the highest praise, which a Christian can deserve, is to have *turned many to righteousness*. *For he that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*

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To save, therefore, the immortal part of Men, will be the first advantage of our institution; and to promote their temporal interest, the next.

Besides this, Sunday Schools may be the means, in some measure, of restoring the Sabbath to its long forgotten dignity; to that excellent use, for which it was designed; and which the institutions of our Church are so admirably calculated to promote; to recall men to a sense of their immortal interests; to give them a foretaste of those pure and serene pleasures, which will be only fully perfected, when we enter on our heavenly sabbath, and eternal rest.

We may also possibly be the instruments of forming the minds of the poor, to habits of industry, and of inspiring them with the love of it. We may correct a disposition to idleness, which is one of the greatest evils both in itself and its consequences, to every rank and age of mankind. Those, who do not acquire industry, in an early season of life, seldom gain it at a more advanced period: but once attained it is not easily lost. There is not a more painful situation, than to have no resource to fill up the hours of life. They who cannot find relief in wisdom or virtue, will too certainly seek it in folly or vice. And therefore it is, that you see so many listless wretches, more fatigued with a vacancy of mind, than with the exertions

ions of bodily strength ; flying to the most frivolous pursuits ; or flying from themselves ; and eagerly rushing into scenes of debauchery, to annihilate those precious moments, which are too few for the attainment of wisdom ; and of which he, who is anxious to obtain the invaluable privileges of immortality, ought not to lose a single particle. We may also prepare the minds of the youth of both sexes, for the several stations, in which the Almighty Disposer of events, shall think fit to place them. We may initiate them in early piety and virtue, and enable them to become honest and faithful domestics, virtuous and quiet citizens, dutiful and useful subjects.

With such views, the children, whom we patronise, are regularly assembled, every seventh day, to receive such religious and necessary instructions, as the time will admit. Sunday being a day of general leisure, our design cannot interfere, with their secular employments. Those, who labour daily, will have their vacant hours well filled ; and if occasional practice should not be thought sufficient to form habits of industry, it will at least point the way to it. They are taught the first elements of human knowledge, and the great outlines of Religion ; they are supplied with the Bible, the best and chief fountain of wisdom, and other useful books. If our abilities should encrease, our plan will no doubt enlarge ; and we shall give them such other supplies, as their necessities may demand. In the
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mean time, we may console ourselves with this most pleasing reflection, that we are relieving their most important wants; that we are dispensing to them the heavenly food, which perisheth not; that we supply them with that living water, of which he who drinks, shall never thirst again; that we are cloathing them, in the splendid robes of righteousness.

May you long continue in this glorious undertaking! May it afford you satisfaction, through all the varied scenes of life; and consolation in the hour of death! And when the solemn trumpet shall call you to partake the reward of your labours, may they be crowned, with the approbation of the righteous Judge and merciful Redeemer of Mankind! may he confirm your hopes with the rapturous assurance: *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Well done, ye good and faithful Servants! enter ye into the joy of your Lord.*

F I N I S.



...that we are disposed
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Judge and merciful Redeemer, who may be confirmed your hopes
with the righteous assistance. With love to your dear friends and family
I am, Sir, very respectfully,
Your obedient servant, M. J. G. J. G.



W I N I S

